

## New Mexico Central Railroad; Time Table

READ DOWN			READ UP		
MILES	PASS'G DAILY	STATIONS	PASS'G DAILY	ALT.	
20	d. m. 1.45	Lv. Santa Fe Ar	5.25 p. m.	7.013	
22	" 3.40	Ar. Kennedy Lv	4.22 "	6.317	
41	" 4.10	" Stanley "	3.17 "	6.394	
52	" 5.14	" Moriarty "	2.26 "	6.136	
61	" 5.39	" McIntosh "	2.11 "	6.093	
65	" 5.39	" Estancia "	1.45 "	6.096	
80	" 6.13	" Willard "	12.40 "	6.234	
105	" 7.20	" Cedarvale "	11.55 "	6.430	
116	" 8.50	" Torrance "	11.05 a. m.		
801	p. m. 9.30	" Kansas City "	10.55 "	7.80	
1159	a. m. 7.35	" St. Louis "	10.30 p. m.	6.60	
1378	a. m. 11.45	" Chicago "	9.09 "	6.62	
139	p. m. 8.00	" El Paso "	1.15 "	3.700	
130	p. m. 7.00	" Los Angeles "	9.45 a. m.	1.63	
1343	p. m. 1.00	" Mexico City "	6.00 p. m.	7.449	
220	a. m. 7.00	Ar. Roswell Lv	6.00 a. m.		

Passenger daily makes direct connection at Torrance with the Rock Island Golden State Limited, the finest train in the west, making the quickest time to and from all points East and West. Tickets to all parts of the world. Pullman berths reserved. Exclusive agents all steamship lines. Information gladly furnished.

J. P. LYNCH, City Freight and Passenger Agent. Laughlin Bldg.

## St. Louis Rocky Mt. &amp; Pacific Railway Company.

PASSENGER SCHEDULE  
In Effect July 14, 1908.

No. 1 DAILY	Miles From Des Moines	STATIONS.	Miles From Raton	No. 2 DAILY
10:00 a. m.	9	Lv. Des Moines	49	5:30 p. m.
10:12 a. m.	11	" Ruidoso	45	5:15 p. m.
10:35 a. m.	11	" Dedman	38	4:55 p. m.
10:50 a. m.	16	" Capulin	32	4:35 p. m.
11:05 a. m.	20	" Vail	29	4:25 p. m.
11:20 a. m.	25	" Thompson	24	3:55 p. m.
11:45 a. m.	31	" Cunningham	18	3:30 p. m.
12:20 p. m.	42	" Clifton House Junction	7	2:55 p. m.
12:45 p. m.	49	Ar. Raton N. M.	0	2:30 p. m.
1:30 p. m.	49	" Clifton House Junction	7	12:25 p. m.
1:45 p. m.	58	" Koehler	18	11:40 p. m.
1:55 p. m.	58	" Koehler Jct.	20	11:15 a. m.
2:05 p. m.	68	" Dolfax	28	10:15 a. m.
2:15 p. m.	77	" Cerritos	41	9:45 a. m.
2:30 p. m.	83	Ar. Cimarron N. M.	47	9:25 a. m.
2:45 p. m.	88	" Nash	50	7:50 a. m.
2:55 p. m.	88	" Harlan	53	7:25 a. m.
3:05 p. m.	94	" Ute Park	59	7:00 a. m.

Connects with E. P. & S. W. Ry. train No. 124 arriving in Dawson, N. M., 6:15 p. m.

Connects with E. P. & S. W. Ry. train No. 123 leaving Dawson, N. M., 8:55 a. m.

Stage for van Houten, N. M., meets trains at Preston, N. M.

C. & S. Passenger trains arrive and depart from Des Moines as follows:

**NORTH BOUND**      **SOUTH BOUND.**

No. 1, 6:08 a. m.      No. 8, 9:27 a. m.

No. 7, 8:12 p. m.      No. 2, 7:05 p. m.

Track connection with A. T. & S. F. Ry. at Raton and Preston, with C. & S. at Des Moines, E. P. & S. W. at Colfax, N. M., and Cimarron & Northwestern Ry. at Cimarron, N. M.

Cimarron, N. M., is depot for the following points in New Mexico: Ocate, Rayado, Aurora and Red Lakes.

Ute Park, N. M., is depot for following points in New Mexico: Arroyo Seco, Arroyo Hondo, Baldy, Black Lakes, Cerro, Elizabetown, Lobo, Questa, Ranches de Taos, Red River City, Taos and Twinning.

E. J. DEDMAN, J. van HOUTEN, W. A. GORMAN,  
Superintendent      V. Pres. and Gen Mgr.      Gen. Pass. Agent  
RATON, N. M.      RATON, N. M.      RATON, N. M.

VISIT  
El Paso's  
Fall Fair  
Nov. 1st to 7thLOW SUMMER RATES  
TO THE EAST & NORTH

Now in effect Via

NEW MEXICO CENTRAL  
E. P. & S. W. and Rock IslandFor full particulars, Address A. N. BROWN  
G. P. A.-E. P. & S. W.  
El Paso Texas.

## Colonist Rates

TO

Stations in British Columbia, California, Idaho,  
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TO OCTOBER 15TH.

Via

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Summer Tourist Rates

Still in effect to all points.

For further information make inquiry of

F. H. McBRIDE, Agent, or W. D. SHEA, T. F. &amp; P. A.

SANTA FE, N. M.

S.S.S. DRIVES OUT  
RHEUMATISM

Rheumatism is due to an excess of uric acid, an irritating, inflammatory accumulation, which gets into the circulation because of weak kidneys, constipation, indigestion, and other physical irregularities which are usually considered of no importance. Nothing applied externally can ever reach the seat of this trouble; the most such treatment can do is soothe the pains temporarily; while potash and other mineral medicines really add to the acidity of the blood, and this fluid therefore continually grows more acid and vitiated. Then instead of nourishing the different muscles and joints, keeping them in a normally supple and elastic condition, it gradually hardens and stiffens them by drying up the natural oils and fluids. Rheumatism can never be cured until the blood is purified. S. S. S. thoroughly cleanses and renovates the circulation by neutralizing the acids and driving the cause from the system. It strengthens and invigorates the blood so that instead of a sour, weak stream, depositing acid and painful corrosive matter in the muscles, joints and bones, it nourishes the entire body with pure, rich blood and permanently cures Rheumatism. S. S. S. contains no potash, alkali or other harmful mineral, but is made entirely of roots, herbs and barks of great purifying and tonic properties. Book on Rheumatism and any medical advice free to all who write.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

## HOTEL ARRIVALS

Palace.

Mrs. E. Clark, Alcalde; A. H. Thompson, Topeka; W. E. Smith, La Vota; J. M. Freeman, Greeley; Mrs. G. M. McGuire, Kirksville, Mo.; Mrs. F. H. McCarthy, Brooklyn; D. R. Harkey, Carlsbad; Charles A. Spiess, Las Vegas; L. Chernis, St. Louis; Charles C. Brigham, New York; R. R. Larkin, Las Vegas; G. H. Parrish, Denver; J. L. Fletcher, San Francisco; W. H. Sutton, Las Vegas; F. A. Thompson, Tampa, Fla.; Vertner Long, Carolyn Long, Indianapolis; Henry Hafner, Roswell; G. Davidson, Wichita; D. P. Harmer, Harper, Kas.

Claire.

W. Ratcliffe and wife, Ft. Defiance, Ariz.; Sam Hecht, Denver; S. M. Sutton, Denver; W. E. Schei, Denver; Walter A. Piers, Denver; C. K. Summers, Harrisburg, Pa.; W. Brown, Topeka; J. H. Grant, Kansas City; F. F. Jennings, Willard; P. Y. Foster, Captain; Mrs. H. H. Hargis and son, Sabetha, Kas.; F. E. Dur lavy, Denver; J. D. Molligan, Leadville; Miss Rae Anderson, Frederick, Oklahoma.

Normandie.

P. Van Houten, Hills; M. Franks, Corona; H. L. Humphrey, Carrizozo; Ida Coleman, Moriarty; J. D. Ewing, Estancia; J. P. Pacheco, Wagon Mound; John Gordon, W. G. Richardson, Denver; J. Clarke, El Paso.

Coronado.

W. Crofton, St. Louis; Victor Ullbarri, Pedro J. Martinez, G. D. Vargas, Chama; L. Baca, Idefonso; J. W. Wilerson, Cerrillos.

## Chronic Diarrhoea Relieved.

Mr. Edward E. Henry, with the United States Express Co., Chicago, writes: "Our General Superintendent, Mr. Quick, handed me a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy some time ago to check an attack of the old chronic diarrhoea. I have used it since that time and cured many on our trains who have been sick. I am an old soldier who served with Rutherford B. Hayes and William McKinley four years in the 23rd Ohio regiment, and have no ailment except chronic diarrhoea, which this remedy stops at once." For sale by all druggists.

## THE FORUM.

TEMPERANCE BUT NOT PROHIBITION.

Intemperance is the fault of home training. So much is being said for and against prohibition, as a means to overcome intemperance, and because so many things have taken place in our midst since my last appearance in the "Forum" to substantiate the position I took then—and still maintain—that prohibition does not, cannot and will not prohibit that I feel like voicing the following:

"Ninety-nine out of every hundred distillers, ninety-nine out of every hundred brewers, ninety-nine out of every hundred saloon keepers deplore drunkenness as much as any canting prohibitionist, and I want to go on record as saying that, if the so-called better element of society was disposed to do its Christian duty, very much more could be accomplished with the aid of the saloon keeper than can ever be accomplished in a battle with him. Usually when people have had experience with, and have given a fair test to, any highly recommended panacea and find it useless, they discard it; but the prohibitionist and the local optionist refuse to recognize this rule. There is an ineradicable desire on the part of human beings to eat and drink what and when they please. This is an inalienable right, and any movement which proposes to abridge this holy right is doomed to defeat. You cannot promote sobriety from without, by law; but you can from within, by moral suasion. Much of the present evil of the drink habit lies at the door of the parents who fail to teach morality, uprightness, and cleanliness to their offspring."

E. W. G.

As to the effect of prohibition at Jackson, the state capital of Mississippi, a writer in a recent number of Frank Leslie's Weekly says:

"As Jackson has had the 'dry' law in effect for about fifteen or so years, the people's sentiment, so to speak, has been better educated, and the prohibition law in that city, it is only fair to say, it better upheld than in any other town or city in Georgia, Alabama, Mississippi, or the two Carolinas visited by the writer; but unfortunately, that is not saying a great deal. While the writer took no sides

in this matter, here is the result of his findings in Jackson: That the only possible thing that prohibition has accomplished there is the removal of the mental suggestion to the man or youth from the sight of an open bar. It has to an extent removed temptation from the weak, but as for preventing what the law was passed to prevent, it is perfectly absurd, to claim that it has done anything of the sort. Now, to offset this gain to the community, there has been caused ceaseless strife among different friends, prohibition has split communities up into factions which denounce each other in unmeasured terms, ministers of the gospel denounce, in the press and from the pulpit, honest men who believe that prohibition cannot prevent what it was intended to prevent. In Jackson, as in other larger cities of the 'dry' belt, the prohibitionists have a newspaper, the Searchlight, which in one of its recent issues contains a number of not very temperate articles, squibs, and so on, regarding citizens of Jackson who do not agree with the Law Enforcement League and its methods. And as for stopping the negroes from getting whisky, it is simply impossible. If they couldn't get whisky, they would simply switch to cocaine sniffing."

SUNDAY IN  
THE CHURCHES

(Under this heading the New Mexican is pleased to publish any church news that may be brought to its editorial rooms.)

Despite the gloomy and rainy weather, the Presbyterian church yesterday forenoon was well filled. Rev. J. B. Galloway preached an eloquent and forceful sermon on "Awake Thou That Sleepest."—Ephesians 5:14. The music was especially fine, the organist, Miss McFie, rendered several pleasing organ solos, the choir singing a selection with good effect, and Mrs. Galloway singing a solo with superb voice. Here follows an outline of Dr. Galloway's sermon:

The gospel call is not awake to worldly business or worldly pleasures or money making. The whole nation is alive to these things. Farmers are getting rich, merchants are increasing their goods, bankers are piling up their money, property owners are grasping territory, manufacturers are gathering their millions. Villages, towns and cities are rapidly springing up, the population increasing thousands every day and wealth pouring in from every side. There is no need of awakening the worldly affairs in this nation, for the whole nation is awake and excited. The one great awakening which is required is a proper use of all the national production and inherited physical and mental energies. A great ship may have grand machinery, a valuable cargo, full sail and capable of a mighty work, but if it floats upon the ocean steering to no port, tossed about at the pleasure of the storms, it will be useless and destroyed at last. However smart you may be if you have no purpose, no aim, no principle, you will always be the slave of sin and serve man as the dog, the horse, or the ox. You are created for a higher place than that. You are created to serve the Lord Almighty and no other being or power in creation. Why should you prostitute a noble mind and divine spirit by refusing divine life and divine happiness. You were created to unite with God in the grand work of doing good and producing happiness. You were not made simply to imitate your neighbors or the learned or the rich; but to imitate the Lord of glory. After Paul became a Christian he had but one aim in life. His whole object was to be at one with the Lord to work and use his influence in whatever the Lord worked and used his influence. How to help suffering humanity became the great aim of his life. He was not satisfied with simply knowing that Christ was his Saviour, but his great anxiety was now to do most for the Lord in removing sin and misery from a suffering mind.

When the church was small and Christians few and the whole world combined against them, mothers knelt by their children, put their hands on their heads and consecrated them to the Lord, and prayed that they might be heroes in the Christian church. Where are now the mothers kneeling beside their kneeling children and with hands on their heads dedicating them to the Lord? Mothers are just as anxious for their children as ever, but what is their anxiety, anxious that their boys may be strong and healthy

and able to make money, and make their parents comfortable and happy. The reason there are so many terrible shipwrecks in families is because they think they can rob God and then be successful. All for the world and what is left for the Lord, but he won't take what's left. Man is to feast upon the fatness of the earth and the Lord is to have the crumbs that fall from his table, and because the Lord is not satisfied with the crumbs, man finds fault with the few blessings that are bestowed upon him. Man thinks he can take all this world's goods and give the Lord a few pennies a week. He thinks he can take all the strength of body and mind for worldly pleasures and give God a few crumbs at the end of life. He thinks he can take all the precious time of youth and manhood and give God a few crumbs of his time on Sunday and the Lord has a right to be satisfied with these few crumbs.

Long ago no man required to have his name in the church books to be known as a Christian. Every Christian was so bold and determined in the conflict against all sin and worldliness that the world marked him and the enemies of the Lord persecuted him. Now men are so careful of their good name and of public sentiment that they are afraid to stir up opposition. Now it is an exceedingly difficult thing to say who is a Christian.

We are all far behind the spirituality of apostolic times and need waking up. Spirituality is obtained only by entire consecration of yourself and your family unto the Lord. Jesus prayed all night in the open air. Where are now the all night prayers? Whitfield prayed until he was sick and weary in body. Who prays now till the body grows weary? Many a time bodies are made weary in working for money, or enjoying the pleasures of the dance at night, but when did you pray till your body was weary? Mr. Payson often set a whole day apart for prayer at home. What a revolution there would be in your family very soon if you should now and then set apart one day for prayer and supplication. We depend too much on the church and the Sunday schools to accomplish the Lord's work. We should go back to the early Christian method and establish piety and religious service in the home. The religion of the church is everywhere just the same as the religion of the church. If the home is prayerless, spiritless, Christless, then the church will be dull, cold and Godless. If the home is full of hypocrisy the church will have all the hypocrisy of the home.

When a heathen missionary came to this land and some Christian friend gave him fifty dollars one curious to know what he would buy, asked him what he was going to do with the present of \$50. He held it up in his hand, and said, "This is not my money, this is my Lord's money. When we go home to my own land we build chapel for me Lord with this money. My Lord saved me, my Lord have my money."

Awake, oh, my brother and sister saved by the Lord and behold your time, your talents, your tongue, your money and all that you have are the Lord's and must be used for His glory and the enthusiasm of His Kingdom.

## Work for Others.

When the disciples became Christians they left all in the world that had been dear to them and followed Jesus not for their own salvation, but for the benefit of others. When Jesus left the Father's throne and the society of angels and the bliss of heaven to live and suffer and die in this world, He came not for His own happiness, but for the good of others. "The Son of man came to seek and to save that which was lost."

This same principle of working for others the Lord has taught to every one of his followers. "Go work in my vineyard," does not mean go work for yourself, but go work for the Lord by leading others to him. This spirit had full control of men in the early days of Christianity.

In the early days of the church a man who became a Christian sold himself to a rich family as a slave that he might get a chance to talk to them about Jesus, and was so faithful at his work, and earnest in his work for Christ that he led the whole family unto the Lord and when they found out why he became their slave they set him free. He was not free very long till he sold himself to another rich family and succeeded in bringing them also to the Lord. You are not to love your father, or mother, or brother, or sister, or wife, or husband, or child, more than the cause of the Lord. Our Lord loved us more than heavenly happiness, more than heavenly glory or heavenly society and for us He forsook all. He became a poor, penniless, homeless traveler, giving and suffering all for others.

The apostles helped the perfect stranger as quickly and freely as their own fathers or mothers. Their time, money, talents, bodies and souls were given to the Lord to be spent in His service without selecting even a child, or wife, or parent as the particular one whom they should make happy. All the suffering have a right to be defended and helped. An old bear will stand by her cubs and bite and scratch and tear and die battling for her young. Are not men and women, boys and girls, worth more than cubs? Should we not have as much earnestness and zeal in saving our fellowmen as any old bear has in saving her young? Should not we be as resolute and determined in battling against

every enemy of mankind as the bear is in battling against the enemy of her cubs?

## New Faith.

Our faith has too much of the head and too little of the heart, too much form and too little spirit, too much hollow profession and too little real divinity. Very many Christians seem to have faith with no certainty about it. They have plenty of supposition and probabilities and shadows, but very little substance. The Holy Spirit brings us a faith which is "the substance of things hoped for, the evidence of things not seen."

We hope to enjoy heaven with all its glory. Faith brings heaven near as a real substance, and all its glory is revealed as in a vision. We hope to behold the angels and hear the songs of the redeemed. Faith brings those angels to us as a real substance till they surround us on every side and guard our way. Again and again faith lifts us up till we hear the songs of heaven in one grand harmonious volume, filling the whole universe. Faith lifts us up to behold the steady march and final victory of God's great church upon the earth. Faith brings before us the great judgment day, the great white throne, the universal King clothed in shining raiment and sitting in judgment over all mankind. Faith reveals a happy throng who hear the voice, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

The greatest wealth of earth is like the mud which boys throw at one another when compared with the riches and glory of heaven, which faith reveals. The greatest worldly honor and plaudits of men are but as the howling of dogs when compared with the honors which God bestows upon his toiling children. The honor of be-

(Continued on Page Seven.)

## FRATERNAL SOCIETIES

## MAZONIC.

Montezuma Lodge No. 1, A. F. & A. M. Regular communication first Monday of each month at Masonic Hall at 7:30 p. m.

J. A. MASSIE,

Worthy Master.

ALAN R. McCORD, Secretary.

Santa Fe Chapter No. 1, R. A. M. Regular convocation second Monday of each month at Masonic Hall at 7:30 p. m.

C. J. CRANDALL, H. P.

ARTHUR SELIGMAN, Secretary.

Santa Fe Commandery No. 1, K. T. Regular convocation fourth Monday of each month at Masonic Hall at 7:30 p. m.

H. F. STEPHENS, E. C.

PERCY F. KNIGHT, Recorder.

Santa Fe Lodge of Perfection No. 1, 14th degree, Ancient and Accepted Scottish Rite of Free Masonry meets on the third Monday of each month at 7:30 o'clock in the evening in Masonic Hall, south side of Plaza. Visiting Scottish Rite Masons are cordially invited to attend.

CHAS. A. WHEELON, 32nd,

Venerable Master.

HENRY F. STEPHENS, 14th,

Secretary.

## B. P. O. E.

Santa Fe Lodge No. 460, B. P. O. E., holds its regular session on the second and fourth Wednesdays of each month. Visiting brothers are invited and welcome.

DAVID KNAPP,

Exalted Ruler.

J. D. SENA, Secretary.

What is Best for Indigestion. Mr. A. Robinson of Drumquinn, Ontario, has been troubled for years with indigestion, and recommends Chamberlain's Stomach and Liver Tablets as "the best medicine I ever used." If troubled with indigestion or constipation give them a trial. They are certain to prove beneficial. They are easy to take and pleasant in effect. Price, 25 cents. Sample free at all druggists.

## Summer TOURIST TICKETS

New Mexico Central Railroad  
IN CONNECTION WITHCHICAGO ROCK ISLAND & PACIFIC  
LIMITED TRAINS

On Sale June 1st to Sept., 30th 1909.  
Good Returning October 31st 1909.

To CHICAGO ILL.

\$50.35

To ST. LOUIS MO.

\$44.35

To KANSAS CITY MO.

\$35.35

Also Special Rates

To LOS ANGELES and SAN FRANCISCO and other points.

J. P. LYNCH,  
City Freight & Passenger Agent